

Hymn.

O holy Lamb of God!
Must thou to slaughter go?
And on thy sinless shoulders bear
Our heritage of woe?
Must thou endure our grief?
Our stripes be laid on thee?
The sins of many must thou take,
And thus our ransom be?

--SEL.

One Thing is Needful.

BY C. H. BALSBAUGH.

E Pluribus Unum is the motto of the Universe. God is One, and yet all things in Him, by Him, for Him. We "must believe that He is, and a rewarder of them that diligently seek him."

The one thing is faith. "God is love, and he that dwelleth in love, dwelleth in God and God in him."

The one thing is love. "God is light and in him is no darkness at all." The one thing is light, and if we walk not in the light as he is in the light, we have no true Christian fellowship, and our sins are not purged by the blood of Jesus. 1st John, 1: 5, 6, 7.

The Eternal Word was made flesh, and dwelt among us full of grace and truth; and in him was life, and the life was the light of men." John 1: 14, 4.

This is the one thing needful. Without this all wisdom and eloquence, human and angelic, is but as sounding brass and tinkling cymbal. The charism of primitive times may leave Iscariot a devil and the Corinthians defiled with uncleanness "not so much as named among the Gentiles." We may build a house and beautify it with furniture, and yet not move in ourselves. The Baptism of the Holy Ghost is more than gifts for specific ends apart from the identification of the person with the gift. Baalam was supernaturally endowed temporally, independent of his personal fitness for such endowment. So was Caiaphas. The house is "swept and garnished" before the Holy One comes in to abide. Christ had many theophanies, but when he was made flesh He came to stay in human nature forever. There is much ado and quarreling about the skeleton of religion, but it takes more than human wisdom and skill to find the pulse that indicates the beating of the Divine Heart within. We are bewitched like the foolish Galatians, contending for a spiritual Genesis, and vainly striving to reach perfection by the flesh. Some even waste time and paper and ink to demonstrate that the Creator of man in the Divine image is a lie, and that the divinest in our nature is mortal, and that God became man not to redeem but to reconstruct. This doctrine is fit only for application to beasts and reptiles, and all irrationals, but carries its reputation on its face when preached to those whose innate powers fits them for the Divine inbeing. We are indeed fallen very low, but sin cannot un-constitutionalize us. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

"One thing is needful," not to give us conscious being, but Divine consciousness. Immortality in the sense of eternal life, is not endless duration; but it is this in community with God. There is not in the whole Bible an expression or idea or intimation of eternal life apart from this fact. It is salvation we need, and we had better give more satisfactory evidence of its realization in our experience, and not waste our time in speculative essays that degrade both man and his Redeemer. The practical sovereignty of the love that courts the cross, has infinitely more power to extend the Kingdom of God among men, than much that is ably but idly written on topics both heretical and evangelical. One thing is needful, and only this will make us "mighty through God to the pulling down of the strongholds"—God in us to vitalize, sanctify, direct, and empower body, soul and spirit. Sin has bedeviled our deepest personality and we are "not sufficient of ourselves to think anything as of ourselves." 2 Cor. 3: 5. It is this central corruption that the Divine Incarnation rectifies. "Our sufficiency is of God." Without the inbeing of Jesus we "can do nothing." Throughout all the Christian centuries, save at the beginning, this fundamental all-regulative verity has been largely overlooked by professed believers. The great

trouble today in Christendom, and among ourselves is the practical rejection of the Divine manifestation in our flesh. We have just learned enough to enable us to theorize about the great facts that fail to demonstrate our heart and life." "To me to live in Christ." "I live yet not I, but Christ liveth in me." This is as real to the Christian as his natural life. How shall we determine the fact? By walking as he walked. 1st John 2: 6. His human was the invariably obedient instrument of the Divine and this subjugation of the finite to the infinite is the salient characteristic of the redeemed. They get neither new souls nor new spirits and yet are made new creatures through and through in Christ Jesus. The Incarnation of God is not our destruction, nor reconstruction, but the fulfillment of our essential ends by the emancipation of our powers from the thralldom of sin. Rom. 6: 7--14. No one is saved by resolution and efforts and straining after the ideal, but by the indwelling of the Holy Ghost expelling effete and irritating elements as food eaten supplies new material to take the place of the old. Christ must not only be taken in his entirety by faith to start with but must be eaten daily to nourish and develop the higher life. Such flesh and blood constantly subsisted on, must necessarily and naturally, result in a character and deportment which puts beyond doubt the incarnation of God in us. We may tax all our powers of body and soul religiously, and have even Emmanuel as our model and objective inspiration and yet not be Christians. Not imitating Christ but having Him as our life, is salvation. These alone have true power over the world and the flesh and the devil. They have "an unction from the Holy One, and they know all things." They are the standing miracle of Matt. 5: 44. Those who have not the Holy Ghost cannot do this; and those who cannot do this are not like Christ. What then? Rom. 8: 9. The word of God is not a "dead letter," but "spirit and truth," and "it abideth forever." The alphabet is not the word, but a dead medium of its conveyance. When God says thus and thus, heaven and earth must fall before the Divine utterance can be revoked. The name above every name is Jesus, signifying Saviour from sin. What is sin? All unlikeness to God in will, affections, thought, imagination. Are we saved? If not when? In the hour of death, or beyond? So sadly has Christendom belittled Jesus that whole churches, and many Doctors of Divinity, and Theological Teachers, and eminent writers on the religious life, scorn the idea that he can be fully saved sin while in the flesh. The majority rise no higher in faith and experience than Rom. 7: 8--24. The glorious Eighth is read as a kind of Divine picture to humor the pious imagination. No, verily God is in Christ, by the Holy Ghost to make good every promise and, to "do exceedingly abundantly above all we ask or think." We make little headway in the world as "powers of the world to come" because we know so little of the real, conscious, flesh-slaying, heart-enlarging, life-radiating, Christ-exhibiting energy of the Holy Ghost. Where is the "little flock" which will serve as a nucleus for the gathering of that inner circle who are the light of the world and the salt of the earth?

Emanuel—God with us and in us,—and nothing else will save the church and enlarge her borders.

A Christian.

Mark you, the question is, "What is it to be a Christian?" It is therefore a question entirely apart from and independent of all questions of organization and theory of doctrine, as found among the various Christian denominations. The text does not say, "The disciples were called Presbyterians first at Antioch." It is not a question of Presbyterianism. Nor does it say, "The disciples were called Baptists first at Antioch." So it is not a question of what constitutes a Baptist, or a Methodist, or a Congregationalist, or an Episcopalian.

It is a question before and inside of all these. "The disciples were called Christians." I do not doubt that in the providence of God there has been in times past, and may even still be use for some, if not all of the various Christian denominations; and I have no doubt a man may say, without impeaching the genuineness of his Christian-

ity or the integrity of his discipleship, "I am a Presbyterian, always understanding that he means I am a Christian, living and working in organic relation with the Presbyterian Church. I know of no reason why a man should not be a Presbyterian, a Congregationalist, a Baptist, * * * if he first be a Christian, and hold his Christianity above his denominationalism."

I once asked a lady in the inquiry room at Providence, if she was a Christian. She replied with some asperity of tone, "No sir, I am an Episcopalian." I am not ashamed of my denominational connection, but my friends, I would rather be known as a Christian than a Baptist; I would rather wear the precious name of Christ, and be known as his disciple in the world, than to have the decorations of all the orders of the earth pinned on my breast, if, when I die, I might have written on my tombstone truthfully, "Here lies a Christian, one who walked worthy of his vocation." I would willingly have my own name forgotten, and forever have it forgotten that I was a Baptist. The Holy Ghost makes men Christian. I am afraid that man has much to do with the making of Congregationalists, Baptists, and all sectarians. —GEORGE F. PENTECOST.

Scripture Accuracy.

We read in Dan. v. 30, that when Darius took Babylon, Belshazzar the king of it, was in the city, and in "that night was Belshazzar, king of the Chaldeans, slain." Herodotus, the Greek historian gives an account of the matter, which until late years, seemed totally irreconcilable with Daniel's narrative. He informs us that the king of Babylon, whose name was Labynetus, was absent when the city was taken; that he sought shelter in Borsippa; that Cyrus attacked him there, stripped him of his regal dignity, and allowed him to retire and spend the rest of his life in ease in Carmansa. The two statements appear to be contradictory, and the credit of historic veracity must be denied either to Daniel or to Herodotus.

Thus stood the matter when Sir Henry Rawlinson, the celebrated oriental scholar, discovered in his eastern researches, one of those cylinders on which historic records used to be written in the cuneiform character by the ancients. Having deciphered the writing on this relic of antiquity, it was discovered that at the time of the capture of Babylon, referred to by Daniel and Herodotus there were two kings presiding over the empire, a father and his son; and thus we can understand that Herodotus speaks of the father who had escaped, while Daniel speaks of the son who was slain. This unsuspected fact not only reconciles the prophet and the historian, but explains an otherwise inexplicable expression in Daniel, where it was promised to the prophet by Belshazzar, that, if he could explain the writing on the wall, he would make him the third ruler in the kingdom Dan. v. 16. Now, why not the second ruler, as Joseph under similar circumstances had been made in Egypt? The cylinder answers the question: there were two kings in Babylon, and therefore the place next to the throne could be only the third rulership in the kingdom. A very short time before the discovery which so triumphantly reconciles the seeming contradiction which seemed to cast a shade of suspicion on Daniel's accuracy, Mr. F. W. Newman had written in Kitto's cyclopedia, "No hypothesis will reconcile this account with the other." An instructive lesson this, teaching us to give the sacred writers credit for accuracy, even though we may be unable to explain facts which seem to impeach it.

If we practice goodness not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.—Cicero.

It has long been the policy of the devil to keep the masses in ignorance; but, finding at length that they will read, he is doing all in his power to poison their books.—Kirk.

When two truths seem directly opposed to each other, we must not question either, but remember there is a third—God—who reserves to himself the right to harmonize them.—Madame Swetchine.